to his glory, and made righteous by his grace. Boldly and zealously they continue to proclaim his name and his kingdom. The "great multitude", or "other sheep", flee out of Babylon and flee to the organization of the Lord, and they too join the militant organization and take up the cry: "The kingdom of heaven is at hand, and the hope of all creation is the kingdom of Jehovah under Christ."

[48] If what has been said concerning the great multitude is Scripturally correct, to wit, that these are not spirit-begotten creatures, but that the great multitude constitute the "other sheep" mentioned by the Lord, and are the same as the Jonadabs, and their hope is everlasting life on the earth, then how about the 'foolish virgins' described by Jesus in the parable? Don't those foolish virgins foreshadow a secondary spiritual class who get life in heaven? This question will be considered in another issue of *The Watchtower*.

(To be continued)

QUESTIONS FOR STUDY

¶ 1-3. To whom do the words of Isaiah 61: 1-3 apply? Explain the necessity for the ministry there foretold. When and how is this prophecy fulfilled?

¶ 4-6. Show that at the beginning of "the day of Jehovah" there was need for 'proclaiming liberty to the captives'. Point out other instances in which the righteous have been "bound", and how they have been set free.

¶ 7, 8. What do the Scriptures indicate of the ministry committed to the anointed, as to its being a definite obligation? Why is this ministry now so important?

¶ 9-11. How do the Scriptures show that God's true people were prisoners at the time of the coming of the King for judgment? What are the facts in fulfillment of these prophetic statements?

¶ 12-15. Point out further prophetic scriptures foretelling the release of those prisoners and expressing Jehovah's purpose in thus liberating them; also facts in which is seen fulfillment of these scriptures.

¶ 16-20. What is meant by one's being "in bondage"? With scriptures and facts, identify those mentioned in Hebrews 2: 15 as "all their lifetime subject to bondage".

¶ 21-23. Describe the condition to which the apostle's words "through fear of death" apply.

¶ 24, 25. Account for the present fearlessness of the Lord's people, in the face of the vigorous assaults by the Devil and his crowd.

¶ 26-28. Identify the "four angels" of Revelation 9: 14. Why are they said to be "bound"? How and by whom have they been 'loosed' from that bondage? Point out the evidence of their having been released.

¶ 29-31. Explain the significance of the four angels' having been bound "at the great river Euphrates". How did they, upon being released, "kill the third part of men"?

¶ 32. Account for Jesus' omitting the words "the day of vengeance of our God", when (as recorded at Luke 4: 17-19) he quoted from Isaiah's prophecy.

¶ 33-35. Show, with scriptures, what is required of those who in the day of Jehovah's judgment by Christ Jesus are gathered together unto him.

¶ 36, 37. What does it mean to God's people that "the day of vengeance of our God" has come, and that they have been delivered from bondage?

¶ 38. If the "great multitude" are not spirit-begotten creatures, but are identical with the "other sheep" and the 'Jonadabs', what about the 'foolish virgins', in the parable by Jesus?

HABAKKUK'S VISION: A SUMMARY

HABAKKUK the prophet stood as a prophetic representation of the faithful remnant of Jehovah's witnesses now on earth. Having made pressing inquiries of Jehovah, and having received the answers from him, Habakkuk was filled with prayer, thanksgiving and joy, and he uttered a song of ecstasy: "A prayer of Habakkuk the prophet upon Shigionoth." (3: 1) According to the Hebrew root of the term "Shigionoth" it implies rapture or being enraptured and means a psalm or song of ecstasy which rises to the heights of rapture, as Jehovah gave Habakkuk a vision of what was to come to pass at the battle of Armageddon. That battle is very near!

"O Lord, I have heard thy speech [report (*A.R.V.*)], and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from mount Paran. Selah." (3: 2, 3) Likewise now the remnant of Jehovah's witnesses have heard the report of Jehovah's past fame and that at Armageddon his fame will be universal. They have heard the speech, the words, of Jehovah telling of that battle that draws very near, and they stand in awe and fear before the Lord. Trusting in Jehovah they are not afraid for themselves or for their own safety, but because of the fearfulness and dreadfulness of the manifestation of his power at Armageddon they fear and tremble. They have in mind that all the nations will be involved; that men composing the armies on earth, who are against Jehovah God and his people, will fall and that this will be a slaughter of multitudes, when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14: 12), and there will not be a sufficient number surviving to bury the dead. God's remnant realize the import of Jesus' words that it will be a tribulation such as the world has never known and that there will never be another like it. Never anything so great and terrible as what will take place at Armageddon. It will be a fight by Almighty God against entrenched and desperate enemies. The power there exhibited by Jehovah will strike terror in all creation. Even the inanimate objects will tremble. The things Jehovah did to the enemies of his people in times of old were examples of what shall now come to pass at Armageddon. Safety and security are only to those who fully trust in and serve Jehovah.

In Habakkuk 3: 3 appears the word "Selah", which word means "pause", or "suspension" of the music or song, and would indicate a pause in what is done